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CORRESPONDENCE.

Dr. Schlutter's article from the American Journal of Philology (XXIX 432-448) is obviously of great importance as pointing to the sources of so many of the glosses from Gildas. The references are most acceptable and valuable.

There is an English translation of Gildas by Dr. Giles, in the volume of Bohn's Library entitled Six Old English Chronicles. It is very easy to find the quotations in it; and it has a certain value as giving a translation from an independent point of view. Dr. Giles of course never studied the glosses; and he seems to me to give a very fair general view of the sense.

I cannot say, however, that I am in the least convinced as to an A. S. *lūpa*, meaning "a loop". I have come back to an opinion which I had thirty years ago, that *loop* is not a native word at all, but a dialectal or Northern English word, of Celtic origin. This is the very view now adopted in the New English Dictionary as being the likeliest.

The modern E. *oo* usually results from an A. S. *ō*. The chief exceptions are due to a preceding *r*, as in *rūm*, room; *drūpa*, to droop; *brūcan*, to brook (with *oo* shortened before final *k*); all as cited at the bottom of p. 432. I do not accept the other examples as being to the point. *Uncouth* is somewhat of a poetical word; and in Shakespeare was *ūn-cūth*, with the stress on the former syllable, and consequent shortening of the A. S. *ū* to the *u* in *full*. But at the present time, there is a tendency to accent the second syllable, which again lengthens it, and so reproduces, accidentally as it were, the original sound. N. E. *pook* is dialectal; the standard form is *Puck*, with a short *u* before *k*. *Sloom* is mere dialect; and so is *cooscot*, usually spelt *cushat*, which has the same *u* as in *Puck*. The only form left, viz. *stoop*, as from *stūpian*, is easily accounted for as having been preserved by the preceding *st*, precisely as the old *ea* is preserved in *steak*, which is to be compared with *great* (with *gr*) and *break* (with *br*), as against all other examples such as *heat*, *beat*, etc. That a preceding *l* does not preserve an A. S. *ū*, we know by the example of *look*; which is not from **lūcian*, but from *lōcian*, regularly. I connect *loop* with the Gaelic *lúb*, "a bend, a curvature, a bending of the shore, a loop, a noose, a winding, meander, maze"; Macleod. Very striking is the sense of "winding" or "meander"; because Jamieson notes that in Lanarkshire the pl. *loops* signifies "the windings of a river or rivulet". O'Reilly's Irish Dictionary has: "*Lúb*, s. f., a loop, bow, staple, plait, fold, thong, maze,

meander", etc. It is really Celtic, because *lubtha*, "bent", occurs in Old Irish, as noted by Windisch. The root-sense of *loop* is simply "a bend", not "a noose", though the latter sense soon arose. Even now, it implies the idea of a long oval rather than of a ring or circle. It is not known in English earlier than 1400.

I cannot find either "a loop" or "a noose" or "a leash" in *catasta*. I understand *Molossorum catasta* as meaning "a crowd or pack of mastiffs". A Molossian dog was a kind of mastiff (N. E. D.); not the kind of dog to be held in a leash. And *caterva* never meant a loop or leash or lead; but simply a company, crowd, or large number. A *leash* never included more than *three* dogs at most; *leash* often had the sense of "three". This is not what we want.

Catasta was a stage, a scaffold, an instrument of torture; hence, a thing of terror, a threatening crowd, a formidable pack. At p. 311 of Six Eng. Chron., Dr. Giles has: "Their mother-land . . . sends forth a *larger company* of her wolfish offspring", to translate "item mittit satellitum canumque proluxiorem catastam". This seems to me to give the right sense of "proluxiorem catastam". It means that there was a large pack of them, and all loose. The gloss *werod* is perfectly right. "Throng" or "pack" gives the sense we want.

This is why I remain unconvinced as to *lupa*. But Schlutter's tract, in general, is excellent.

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